ANTI-CHRIST in Man:

OR

A discovery of the *Great WHORE* that sits upon many Waters,

Wherein is declared what that *Whore* or inward *Mystery* is; together with the destruction thereof, by the powerfull appearing of *Christ* in us.

By *JOSEPH SALMON*, a Member of the *ARMY*.

Rev. 18. 2. *And he cryed mightily with a strong voice saying, Babylon is fallen, is fallen, and is become the habitation of devils, and a cage of every unclean and hatefull bird.*

Ver. 20. *Rejoyce over her, thou heaven, and yee holy Apostles, and Prophets, for God hath avenged you on her.*

LONDON

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DAVID H. McALPIN.

To all those who desire to be acquainted with the Mystery of Godlines, and especially to those my beloved friends and Brethren in the Lord, with whom I have formerly walked in outward formall Communion, both in City and Country.

MY dear friends, whose I am in the bowels of unfained love; considering with my selfe, that there is nothing more requisite to be known, then these two great mysteries, the mystery of godlines, and the mystery of iniquity; and likewise pondering how much all flesh is opposite to the discovery of these two mysteries; I have presumed to dictate my thoughts unto you in this small Treatise, wherein I have briefly and infirmely discovered

unto you, what the Lord hath manifested unto me of the spirit of Antichrist, that is in all of us: It may be that I may be supposed, by many of you, in this little volume, to endeavour the subvertion and overture of that forme and discipline that you for the present walk in; but I assure you from the truth of my heart, that I intend no such thing; but shall rather incourage any of you to continue in that dispensation, where the Lord doth manifest himself to you in the same: only this know dear friends, that the Lord hath his movings towards his people, to some he shewes himself more clearly; to some more obscurely; to some he makes the flesh of Christ comfortable, and joyfull; that is, the discovery of himselfe in fleshly dispensations; to others he crucifies his own flesh (as I may so say) that is, dyes, departs, goes away in the flesh, or fleshly formes and dispensations; and this is my condition for the present; I were a wretch if I should deny the appearances of God to me in that way you now for the present stand in; but now it hath pleased God to move out of these things to me, I now see, that all the knowledge of Christ that they could set out to me, was but o knowledge of him after the flesh; in a word, I see that Christ hath crucified himselfe to me, in all these things in which before I enjoyed his fleshly presence; insomuch that I now waite with the Disciples, where Jesus hath appointed me, even at the gates of wisdomes house, and at the posts of wisdomes doors, for the return of the

Spirit

Spirit; for I believe this departed Jesus will come again, but it shall be in Spirit; not in flesh; and will make himself to be that substance to me really, which I catched at in the shadow typecally; and this, through mercy, I doe in some measure enjoy, and though in much imperfection, yet so sweetly, that henceforth I desire to know Christ after the flesh no longer.

Now as concerning this Treatise it self, I desire you to look upon it as comming from a Child in the understanding of the divine things of God, and if you suppose your selves to have come to more maturity in divinity then my selfe, and that you think that you can speak in more glory then I have done, I hope you will be so much the more engaged to passe a charitable censure upon the stammerings of my Infancy: If any of you shall notwithstanding testifie any rigednesse of spirit against me in this particular; herein I joy and rejoyce, that the Lord in his time will bring you to live so in the light of that Sunne, as that you shall see all your now present light, to be darknesse, and your forme to be flesh, and then you will not be bitter against any poore Saint, that desires to enjoy God in a more high dispensation then your selves; in the meane time, I desire your prayers to the Lord for me, and I shall for ever commit you into his hands, who I hope ere long will dye to you in all these outward things, as he hath to me, and by his rising and second comming in you, will so manifest himself to you, that you shall see

him

him to be the ſpirituall water, bread and wine, without and beyond all theſe types, and ſhadowes; which is the dayly prayer of him who ſtill profeſſeth himſelf to be your brother, by that one Baptiſme of that one ſpirit, into that one body; and for ever remain yours til death.

Joſeph Salmon.

An-

ANTICHRIST in Man;

OR

The discovery of the great *WHORE* that sits upoh many waters.

THere hath been much controvercy about the finding out of this great *Whore*; that spirit of *Antichrist*, which God shall judge, and whom Christ shall destroy, *by the breath of his mouth, and the brightness of his comming*: and in this eager persuit of her, to find her out in her scarlet colours, riding upon the Beast; some men have atained to glimmerings, some to a more perfect discovery of her; some there are that affirme this great *Whore* to be the *Pope*; some the *Presbyter*, some the *Episcopacy*; now these men have seen the *Whore* but in a fleshly dis-

covery, they take the fruite for the tree, the ſtreame for the fountain; in a word, they have ſeen her outſide, but not her inſide; they know her in the Hiſtory, but not in the Miſtery; for *upon her Fore-head is written, MISTERY, BABYLON, THE GREAT, &c. Rev.* 17. 5.

Know therefore O man, whomſoever thou art! that judgeſt the whore by theſe carnall conceptions of her, that thou art far deceived by her, in her fleſhly appearances to thee:

Thus while the ſons of men ſeeke to beholdthis Strumpet in her proper ſphere and *center*, they deceive themſelves, by looking too fleſhly and carnally upon her: know firſt then O man! that this great *whore* is in thee, whil'ſt thou ſeekeſt to behold her without thee, whil'ſt thou beholdeſt her in other men, ſhee is in the mean time acting in a *Myſtery* in thee: whileſt thou deſpiſeſt the appearance of her in other men, ſhee hath by guile caught thee, and by her *Myſterious workings* inſnared thee; and hath ſtolen thy heart from *God* and goodneſs, ſhe imbraceth the in her armes; ſhe kiſſeth thee with her mouth; ſhe deceiveth thee by her flatteries, whileſt thou thinkeſt thou haſt nothing to doe with her; ſhee is in thy boſome, whileſt thou thinkeſt ſhee is far diſtant from thee; and this is done in a miſtery and thou ſeeſt it not.

Now

Now then looking upon this *Whore ſpiritually*, not carnally; *in us*, and not out of us; *in the Myſtery*, and not in the hiſtery: once more let us make inquiſition after her, and endeavour to finde her out in all her ſubtil and cloſe corners. For thy better attaining to the diſcovery of her conſider;

Firſt, what this great *Whore* is.

Secondly, how ſhee works, and what pretences ſhee deludes the ſoule by.

Thirdly, how a ſoule comes to attain a ſight of her.

Fourthly, and laſtly, how and when, ſhee ſhall bee deſtroyed: and thus wee may attain to a ſight of *Babylon, with her Riſe, and her down-fall.*

Firſt what is the Whore?

This *Whore*, this *Babylon*, this *Antichriſt*, Is thy fleſhly wiſdome; that ſpirituall *Serpent* thou art deceived by, & commiteſt fornication with all, is the *wiſdome* of the fleſh, the carnall Policy of the creature.

This was that *Antichriſt* that appeared in, and to our firſt Parents, and that which they harlotryed with, from the Lord: God He created *Adam* blind and naked, to this end, that *Adam* might not ſee, but God for him; nor *Adam* might not know, but what God knew in him, and for him; and ſo this *Adam*, though blind

blind and naked, yet cloathed with such divine Robes, as were altogether inconsistant to fleshly *Adam*; so here was God All, the Creature Nothing.

But now comes the *Serpent*, which is, the subtilest beast in mans worldly heart; namely, *Selfe*, and *Flesh*; and that dispences its wisdome into the heart of the Creatures, and that bids them *eat*, for then their *eyes* should be opened, and they should be as Gods, knowing good and evill. Now man desiring (by the report of fleshly-wisdome) to have his eyes opened, and to be as God, and to bee no more a subject, but a King; no longer governed, but a governour; runs away from God, departs from his first Lover, and commits adultery with his own fleshly wisdom: And as *Adam*, in the History; so all in the Mistery, commit dayly fornication with the *Whore* our fleshly *wisdome*; by eating of the forbidden Tree; for this forbidden Tree, is in us, and we tast of it continually; and howerly suffer death for the same:

This *Garden of Eden*, in the Mistery, O man! is in thee; in whom God hath placed the manifestation of him self, & hath brought forth the budings of his glory; and any of these thou mayest *Eate*; but there is a Tree in the midest of this Garden, of which thou mayest

not

not eate; which is thy heart, O man! this must be reserved wholy to the Lord; this God cals for, *Prov.* 23. 28. *my sonne give mee thy heart*: that is, thou must ascribe nothing to thy self, but give over al man in to my hands, and willing to be no more, then I will bee in thee; and to know no more then I shall know for thee; this is, that *forbidden Tree* that God would not have us eate of: but whole man, with his wisdome, Reason, Judgement, Affections, Will and Understanding, must be given to the *Lord*: but now comes this Serpent our subtil fleshly wisdome, in us; and that thinks much to let God be all, do all and have the glory of all: but it would faine see with its own eyes, and bee a God unto its self; so it forsakes all the rest of the Trees, which God hath given it to eate of; namely, the manifestation of God in the soul; and takes of its owne fruite, & eats of that feast that flesh hath provided; and so forsakes the *fountain, and runs to the broken Cisternes*; *Jer.* 2. 13. and thus our eyes comes to bee opened; and wee see no longer light, in Gods light; but with the eye of self and reason, *saying to a stock, thou art my Father, and to a stone, thou hast brought me forth*; *Jer.* 2. 27. that is, tributing nothing to God, but all to fleshly wisdome; with which wee have Adulterated and Harlotrized from the Lord.

Thus

Thus O man! thou seest what that *great Whore is*, and where shee lyeth; even in the inmost closets of thy soule. Now that thou mayest bee farther convinced, that this wisdome of the flesh, is *the Antichrist*, *the great Whore*: do but first consider the *Names*, and secondly the *Nature* of her.

Eirst, her Names in Scripture are divers, a first, she is called *Anti-christ*, which is as much as to say, *against Christ*: Now man as a creature is not against Christ; but the wisdome of the flesh in man, this is against Christ, and so, consequently the *great Wore*, or *Antichrist*.

Secondly, She is called *Babylon*, in Scripture, *Rev.* 17. 5. *Rev.* 18. 2. which is as much as to say, *confusion*, now all confusion that is wrought either in *Pope*, *Presbyter*, or any other particular State, is by the wisdome of the flesh therefore this is that *great Babylon*.

Thirdly, She is called that wicked one, 2 *Thes.* 3. *ver.* 8. Now all the actuall wickedness that proceeds from the sons of men flowes from that originall within, even the *wisdome* of the *flesh*; therefore the wisdome of the *flesh*, is that great wicked one, which is to be destroyed.

Fourthly, She is called the *Mother of Harlots and abominations of the earth*, *Rev.* 17. 5. Now what's the *Mother of Harlots*, surely this cannot

either the *Pope*, or any other particular tate; for if the *Pope* be the *Mother* of *Harlots*, hen I demand who, or what, is the *Mother* of is *Harlotry*? Then what, or who; is the *Mother of Harlots*? Why she is in us all in a *myſtery*; is the wiſdome of the *fleſh* in man, which the *Mother* of all the abomination which is ommitted againſt the Lord.

This is that *Aanti-chriſt*; this is *Babylon*; ere is the *wicked one*; this is the *Matron* of all niquity; out of the womb of fleſhly *wiſdome* roceeds all that actuall tranſgreſſion that is ommitted againſt the *Lord*: All outward appearances of ſins, are but the *Baſtards* of this *Whore*, the *children* of this *ſtrange Woman*; and he *Brats* of this great *Adultereſs*; and happy; ea, thrice bleſſed ſhall that man be called, who ſhall take and daſh theſe *children* of the *Whore againſt the ſtones*; This man is *Chriſt*, who hall come in power and great glory in a *Chriſtian*, and deſtroy, and daſh in peeces the onceptions, bringings forth, and appearances of *fleſhly wiſdome* in us: as we ſhall ſhew more at large hereafter.

Thus we have endeavoured to diſcover the *whore* what ſhee is by her *Names* given her in Scripture; whereby thou mayeſt underſtand, hat the *Whore* doth not conſiſt of any outward State or fleſhly appearances to thee: but upon

upon her *Fore-head*; which is her most op
and palpable workings, there is written *M*
stery.

2. That this great *Whore* may yet mo
fully appeare to be the wisdome of the fle
in thee, doe but consider the nature of th
Whore in brief, and so we shall haye done wit
the first quære, Namely, *What the Whore is* ?

Now the *Nature* of this *whore* is two-fould
1. *Opposing*; 2. *Exalting*; both which you may fin
attributed to *Anti-christ*, or the *Whore* : in tha
2. *The*. 2, 4. she *opposeth Christ* or *God* ; and
therefore called *Anti-christ* : Now see O man
whether this *Whore* be not thy fleshly *wisdome*
look into thy soul, and behold and see, how
opposite thy fleshy wisdome, is to any thing
that is good or goodness: what meanes those
often resistings of the *Spirit* in thee, O man ?
Seest thou not how the *whore* deceives thee ?
What *conception, bringing forth*, or *appearance* of
God is there in thee, but the *wisdome* of the *flesh*,
seeks to devour it, by violent attempts & op-
positions, therefore the text saith *ver.* 17.
6. *That the whore was drunk with the bloud of the*
Saints; and Martyres of *Jesus* : How hath this
mysticall *whore* the *wisdome* of the *flesh*, *martyred*
the appearances of *Christ* in *thee*, so that indeed
she is drunk with the bloud of many a sanctified motion of the *Spirit* in thee ? The *wisdome*

of

the *flesh* is, that mystically *Saul*, that hunts ter the bloud of *David*; which is, the tender ppearance of *God* in the soul; this it is that ucifieth the *Lamb* a fresh, and puts him to o- n shame; and all this is done by that blou- *whore* that harboureth in thy bosome.

The wisdome of the flesh is, that bond-slave, at alwaies presents *wisdomes Children* and the *hildren of the free Woman*; which are the bring- gs forth of *Jesus* in thee; In a word, this is at *great Red Dragon*, spoken of in *Rev.* 12. 3, who stands before the *Woman*; which is, a hristian, under the panges of the new birth, ady to be delivered of the blessed *child Jesus*; whose hart, God is begetting himself, in own forme and Image: this I say, is that *agon*, even the wisdone of the flesh, which is dy to devour the sweet *Babe*, even *Jesus*, with forme and feature in the soule, and endea- rs to make it an obhortive:

is is that *misticall Heroad*, that seekes the ru- of the appearance of God in our flesh: and s you see what the opposing nature of the *ore* is; who for her bloudy opposition a- nst the manifestations of God in his peo- shall have blood to drinke, when shee shall ound worthy.

. We now proceed to the other qualifica- n of the Nature of this *whore*; which is, a

High

High, Proud, Lofty, aſſpiring Nature; bein manifeſted by two things:

1. In that ſhe will get into Gods *Temple*; *Theſ.* 2. 4. 2. In that ſhe will therein exa her ſelf above all that is called God, and ſh will be a god to her ſelf: Behold O man! (it were in a glaſs) the true Viſeognime an perfect Portrature of thy fleſhly wiſdome.

Firſt then, conſider, that thy heart is tha Temple of God, where this *great Whore* ſiteth therefore, minde the *Apoſtle* 1. *Cor.* 3. 16. *Kno yee not that yee are the Temple of God*; as alſo *Cha* 6. 19. Now, thou being this Temple of Go thy fleſhly wiſdome is that *Antichriſt*; tha *Whore*, that ſits in thine hart; thou art tha *Beaſt*, that this *Whore* rides upon, *Rev.* 17. for the Pſalmiſt ſaith, *Pſal.* 49. 12. that *M being in honour, abideth not*; *but is like the beaſt th periſheth*: here mayeſt thou ſee, O man! the pri of the wiſdome of the fleſh, that no place wi ſerve her, but Gods Temple the hart of ma that God hath ſet apart for *the praiſe of his glor* doth this Whore make her Beaſt, by bringi it to be ſubject to her dominion; this Te ple of God, to be that den of theevery: whi God hath made for his own honour and di mity.

Secondly, the exalting Nature of the *wh* is ſeen, not only by her climing up into *G*

Temp

Temple, and so becomes that *Lucifer*, that fell down to *hell*: but also by her *behaviour* in Gods *Temple*; *She exalts her self above all that is called God*; She sits as God in Gods *Temple*, in a place where She hath no right to Rule and governe:

Behold here, O Christian! another proper Emblem of the wisdome of the flesh in thee: How doth this *Whore*, this *Misticall Babylon* exalt her self above every appearance of God in thee; in so much as *her Tayle drawes the third part of the Stars of Heaven, and casts them down to the Earth*, which is in me? That Reason, Will, Affections and Judgement, which are as the civill powers & lights of the soule, all these are drawn after this *beast*: so that indeed, Shee now is the *Lady of the Kingdomes*, *Isa.* 47. 7. nay, *ver.* 8. *I am, and there is non else besides mee*: this wisdome of the flesh is that which will not alow the *Child Jesus* any room in the Inne of thy heart: but thrusts him into the *Manger*; which is, under the meanest thoughts, poorest respects, and lowest love of thy soule: but in the mean time, this *whore* her self takes the largest rooms, and highest chambers; that is, She is most supreame in thy affections; with the greatest love, honour, and respect that may bee: thus doth this *whore* the wisdome of the flesh, exalt her self as God; yea, and that in Gods *Temple*; where She hath no right to rule

and govern; for the *Apostle* tels us that *wee ar not our owne: but are bought with a Price*; that is, wee are to owne no *Lord*, but hee that hath bought us: to render no obedience or servitude to any, but to that God who in our flesh hath Redeemed us; according to the Commandement, *Thou shalt have none other gods but me*: but self, flesh, and creature will bee God in Gods Kingdome; which causeth God to take up a complaint against his people of old; *Have I beene a barren wilderneß unto thee; or a Land of darkneß; wherfore then say my people, we are Lords, wee are Lords? and we will come no more after thee?*

Now the creature running astray from the Lord, commits fornication with the *great Whore* the wisdome of the flesh; attributing all Power, Glory, Salvation and happinesse, to selfish wisdome: and therefore Babylon saith on this wise, *Isa.* 14. 13. *I will ascend into Heaven; I will exalt my throne above the Stars of God*: which is, when the wisdome of the flesh is exalted above the highest sphere of *divine* light in the soule: nay, *ver.* 17. *I will be like the most High.*

Behold O man! the aspiring, exalting nature of thy carnall wisdome: The wisdome of the *Serpent* would needs have *Adam* to be as God; and to see by his own eyes, and to walk by his own *light*; which *Serpent* is nothing in the

the Myſtery but the wiſdome of the fleſh, carrying the ſoul above that centre that *God* hath ſeated it in; cauſing thee to walke by her blaze, and not in *Gods* light to ſee light; to hate, ſcorn, and put a meane eſtimation upon any motion of God or goodneſſe; always thinking thy way the beſt, and thy councell the ſafeſt; and thus doth this *Whore* thy fleſhly wiſdome, exalt her ſelf above all that is called *God* in thee; and ſits as *God* in thy ſoule, which is *Gods Temple*. So much for anſwer to the firſt queſtion; namly, what this *great whore* is.

Now thou, having attained ſome ſpirituall diſcovery of this *whore*, both by her *Names* and *Nature*; it remains, that we proceede in anſwer to the ſecond queſtion: which is, Namely;

How this Whore workes, and what pretences Shee deludes the ſoule by:

Now therefore, know O man! that this *whore* workes in a *miſtery*; *upon her Fore-head is written Miſtery, Rev.* 17.

When Antichriſt, or thy fleſhly wiſdome is moſt apparant in any ſinfull action; yet in that appearance, She is very *Miſticall*: So that indeede, upon her moſt open workings in the heart; there is written *Miſtery*:

It is a property of a Strumpet to pretend what ſhee doth not intend to her Lovers: behold a Character of the *Mother of Harlots*, thy

fleshly wisdome; *She is very subtill of heart*; *Prov.* 7. She alwaies pretends, what shee never intends: So that here, all is well in the History; but meare deceit and delusion in the *Mistery*: this *whore*, Shee will present a glorious shew; but there is nothing but wickednesse and Harlotry intended:

This is that *Spirituall Judas*, that will Betray thee with his salutations: you shall find this *whore* in a religious *Dress*, many times; that hereby she may deceive the heart of the simple: *Observe* how the *Harlot* in *Prov.* 7. beguiled the yong Man; *She caught him, and Kissed him*; *ver.* 13. *and with an impudent face, saide unto him*; *I have peace Offerings with me*; *this day I have paid my vowes*: this *whore* in the *Mistery*, is thy fleshly wisdome; and thou art this *simple young Man*; who art deluded by her. Behold therefore, O man! the impudency, and bouldnes of this *spirituall Whore*; She is not ashamed to shew her Fore-head to thee: But here is a Mistery all this while, that thou seest not.

Now therefore know, Oh Christian! that this *whore* appeares to thee in all thy spirituall performances & Sacrifices to the *Lord*: if thou doest but observe, thou shalt see her appeare in Prayer, in Humiliation, in Fasting; nay, in all outward Ordinances; thou shalt see thy fleshly wisdome in all these things, steale thy

heart

heart from the *Lord*, by attributing ſomthing to form, fleſh, and creature: ſo that wee are apt oft-times to bleſſe our ſelves in our ſpirituall performances, and ſing a *Requiem* to our ſelves in our fleſhly formes; ſo that hereby, all our duties are but the *Sacrifices* of the *Whore*, the *vowes* of our fleſhly wiſdome, which She appeared in, to delude us:

Now, woe and alas for us! that ever wee ſhould be deceived by this *whore*, in thoſe things wherein we think is leaſt appearance of her; but here is plainly ſeen her *miſticall* apparition:

This *whore* meets thee, O man! in all thy religious performances; and there doth She attribute all the goodneſſe of all that is done, to her ſelf; and thou alſo giveſt conſent to it; and to commit Fornication with her: hence it is that the *woman* is ſaide, *Rev.* 17. to have a *Golden Cup in her hand, full of abominations, & filthineſs of her fornications*; a golden Pot, but a bitter potion.

This *Serpent*, our fleſhly wiſdome, appeares to us with her ſpeckled Skin; but within her, there is deadly Poyſon: Beware then of this *whore*, in all her glorious appearances, and golden manifeſtations; for all this is but to inſnare thy heart with her treachery: the wiſdome of the fleſh will meete thee many times arrayed in *Purple*, and *Scarlet*; coloured, and

deck'd with Gold; which in the *Mistery*, are nothing else but shewes of glory to thee: She will meet thee in good performances; & there shee will salute thee; and tell thee that thy good duties have prevailled with *God* for thee; and She will tell thee, because thou art under such an outward forme, and carnall dispensation, that therefore thou art better then other Christians, which injoy *God* in a more *spiritual* making out of himself: thus She will endeavour to make thee drink of her *Fornication*, by proposing her *golden Cup* to thee: and thus poore seduced man, commits folly with himself; or his own wisdome in all outward worship whatsoever, forsakes *God*, in praying, fasting, mourning, and all outward formes; and is carried away more with the decency, order and trimnesse of the *whore*, in an outward dispensation; then the Power and life of *Godlyness*, that *God* requires in a Christian: and so much shall suffice for the setting forth of the first *delusive pretence* of the *Whore*; which is, to array her self in her glory, the better to effect her designe upon the poore creature.

2 The designe of *Anti-christ*, or thy fleshly wisdome, is alwaies to bring thee out of love with *God*: O! its death to the *whore*, when shee seeth that thou desirest to bee constant to thy Husband *Jesus*; who hath espoused thee to himself

himself; and therefore, *She* is still labouring to bring thee out of love with *Christ*, and *God*:

And this She labours to effect, by causing of thee to think that *God* doth not love thee; that so hereby, She might estrange thy heart from the *Lord*.

It is the worke of this *Serpent*, to raise in our hearts hard thoughts of *God*: all poore afflicted soules, whoever you are that grieve under the pangs of an accusing conscience; harken, behold and consider! how the wisdome of the flesh deludes you, by causing you to looke upon *God* in the glasse of flesh and creature; and so hereby, to apprehend him to be what he is not:

Poore soule, thou tellest me there is no mercy in a *Christ* for thee; and prithee why so? Oh, Alas! *God* loves me not, hee is offended at me, and displeased with me; I have beene so vile a sinner against him.

Now all this while, the poore soul doth but looke upon *God* according to the dictates of selfish wisdom; and so it apprehends *God* to bee like it self: *Thou thoughest* (saith *God*) *that I had been altogether such a one as thy selfe:* Because we are angry with *God* many times, therefore we are apt to thinke *God* is froward with us; whereas, *God is love*, saith the *Apostle*; *Eph.* 1. *John*, 4. and therefore *God* tells us, that *his*

thoughts are not our thoughts, nor our waies, his ways; Isa. 55.

The wisdome of the flesh endeavours to put out, and extinguish the light of *God* in a Christian; whereby the soul might see *God* to be purely Love and mercy; and will propose its own glasse to the creature; which renders *God* to be what he is not, to mans apprehension:

So that when the soul would fain be refreshed, with the comfortable aspect of *Gods* presence; then comes fleshly wisdom, & tels the *soul* it must not behold *God* according to his *Love*; but according to its own Iniquity; and so here by, dasheth the soule upon the rock of desperation; in so much that the poore creature now concludes, that *God* is angry with him, and is resolved not to shew him mercy.

Now when the *Whore* hath thus estranged the heart from the *Lord*, by perswading the soul, that either, *God* is not able, or willing to help it in its misery: then She propoundes her own way to the creature; She will perswade the creature never to goe to *God* againe; but rather with the *Prodigall*, to goe and feede upon the *Husks*; as namely, upon Prayer, fasting, or some outward and carnall Ordinances: and here the soule estranged from the *substance*, commits Adultery with the *Whore*, in

subsist-

ſubſiſting on the Shadow; forſaking the *fountain*, runing to the broken Ciſternes; and ſo commits a great evill againſt the Lord: and thus poore naked man runnes from God, as from an enemie, behind the trees of his own creating; and before he will bee beholding to God for a clothing, hee will cover him-ſelf with the *Figleaves* of his own fleſhly wiſdome, and ſo commits Adultery with the Mother of *Harlots*: and now thou ſeeſt another deluſive pretence of the *whore*, by raiſing hard thoughts of God in thee, by bringing thee out of love with the *Lord* thy Husband; that ſo She might the better ſteale thy heart from *God* and Rob him of his due and propriety.

3 This *Mother of Harlots*, thy fleſhly wiſdom wil propoſe her ſelf to be all to thee, that ſo She may draw thy affections after her; Shee will tell thee that ſhe can ſupply all thy wants and relieve al thy neceſſities, and therfore thou needeſt not to bee beholden to God for any thing; She will tell thee with *Adam*, that She can give thee the knowledge of good & evill; and ſhe can open thy eyes, & She it is that gives thee any thing; therefore the text ſaith, *Prov. 9. 13. A fooliſh Woman is Clamorous, She is ſimple and knowes nothing*: this fooliſh Woman is thy fleſhly wiſdome, O man! for the *Apoſtle* ſaith *The wiſdome of the fleſh is fooliſhneſs with the Lord*: which

which although it bee foolliſh, ſimple and knowes nothing, yet She is very *clamorous*; that is, her voice muſt chiefly be harkened unto if the *ſtill, ſmall voice of the ſpirit* utter if ſelf in thy Soul, how doth the clamour of thy fooliſh fleſhly wiſdome as it were out-cry, and drown the utterings of *God* in thee; therfore the *Text* ſaith *ver.* 14. that *She ſits in the dore of her houſe, and the higheſt Places of the City, to call Paſſengers who go right in their way; who ſo is ſimple let him turn in hither, and as for him that wants underſtanding, She ſaith; Stollen waters are ſweet, & bread eaten in ſecret is pleaſant.*

Alas! poore ſelf ſeduced man that reads this Hiſtory, and ſeeſt not that thou thy ſelf art the very perſon intended; know therefore that thou art this paſſenger, who whil'ſt thou art travelling right on thy way to ſeek after *Chriſt*, art deluded by the clamour of this *ſtrange Woman*; whileſt thou art ſeeking after *wiſdome*, She bids thee turn in hither, ſhe hath wiſdome and knowledge for thee; although indeed ſhee is ſimple and knowes nothing: *Oh Sirs!* how wiſe would ſelf be, when it is nothing but folly in the *abſtract*.

And thus O man! thou art invited to *Babylons* banquet, & runneſt after the *ſtollen waters of the Whore*, thy fleſhly wiſdome; which ſtollen waters, in the *Miſtery*, are nothing elſe but the deprive-

depriving of *God* of his due in all his workes in the ſoule; when *God* brings forth his wiſdome and divine light, in the ſoul, then fleſh and ſelf will tell thee that all proceeds from them; and ſo ſteale *Gods* propriety from him; and thus, Man runs from *God* and is eſtranged from the Lord, and eates his bread ſecretly with the *harlot*.

And this (in my apprehenſion) is a *third* deluſive pretence of the *whore*, ſo to ſhew her ſelf to the creature as if all fulneſſe were treaſured in her; in whom indeed is nothing but vacancy and emptineſſe: thus doth this *whore* draw us from the Lord, our lover; who hath ever bin conſtant to us, and that in the very height of our inconſtancy to him.

It is the deſigne of *God* in us, to bring us to live upon his fulneſſe, aud to feed upon thoſe *divine* dainties which hee will carve out to us: and what ſoul is it, that in the time of his conſtancy to the Lord ever wanted any thing? nay, what ſpirituall refreſhments and incomes of divine glory have our ſouls taſted of, while we have kept in our *Fathers houſe*?

But when once *Jeſhurem* waxeth fat, and kicks; when once we, *prodigall like*, forſake our *Father*, and think that there is enough in ſelfe and creature to ſubſiſt upon: when once we begin to loath the *Heavenly Manna*, *Chriſt Jeſus*, and

and to esteme more of the Flesh-pots, Garlick and Onyons of *Ægypt*, the raw and ranck discovery of this *Whore*, of *bondage* in us; when we prefer the *husks* of *Swinish* self, and wisdome, before the *dainties of our Fathers Table*; truly we shall at last come to know the want of divine joy and comfort:

Know therfore, *O Man!* that in all thy wanderings from the Lord *thy full fountain*, to selfe thy broken cistern; thou in the mean time, art drawne by the *whore* thy fleshly wisdome, to yeild to her wickednesse, *by her flattering lips She forceth thee*, *Prov.* 7. 21. and thou goest after her as a silly *Oxe* to the *slaughter*, *till a Dart strike through thy Liver*, which dart is one of the *fiery darts* which the *Apostle* speakes of; even the woundings of conscience, the *gnawings of the Worme* in thee: And this is that *spirituall death*, which thou hast brought npon thy self, by commiting *Adultery* with the *whore*, thy fleshly wisdome; who hath stolen thy heart from the *Lord*, by atributing all fullness to her selfe in thee; and now She leaves thee, as not being able to help thee in thy woe, distress and misery: and so much shall suffice for the discovery of a third delusive pretence of the *whore*; whereby Shee deceiveth the heart of the simple man.

4 This *Whore*, the wisdome of the flesh is very

very changeable in her appearances; it is the policy of a *Harlot* to ſute her ſelf to the *humor* and *fancy* of her *Lovers*; that ſo thereby Shee may ſtill retain and keepe them in her favour:

Even ſo it is with the *ſpirituall Whore*, the *mother of Harlots*, thy fleſhly wiſdome; which will ſtill be moving and changing her ſelf in her appearances to thee, that ſo her deſigne may be carried on the more ſubtilly; therefore the *Text* ſaith *Prov. 5. 6. Leaſt thou ſhouldeſt ponder the pathes of life, her wayes are moveable, thou can'ſt not know them*: Behold here, as in a *Glaſs*, the Nature of this *whoriſh Woman*, the wiſdome of the fleſh! how moveable is She in all the puttings forth of her ſelf to man; if thy heart leads thee to all manner of Palpable prophanneſs this *whore* will encourage thee to this courſe of life; and She will tell thee that there is time enough yet to be ſory for thy miſdeedes; and if through the *motions* of goodneſſe, thou beginneſt to Ponder of thy Wickedneſſe; and therefore art reſolved to mend thy wicked courſes, and to be more *Morally Vertuous* for the time to come: this *Whore* will move with thee hither alſo; She will lead thee forth to the preſence of many a good Morall action, as to extend *Almes*, to feed the Hungry, to Cloath the Naked, to Viſit the Sick, and to leave of

thy

thy old Vices thou haſt formerly lived in; all this She will be well contented with: She will be willing with *Saul*, to *kill part of the ſpoile*, ſome open Vices and Palpable prophanneſſe; but *Agag and the fatteſt of the Cattell*, the chief luſts of thy heart, She will worke yet under; that in the *Miſtery* muſt be ſpared: thus the *Whore* will conform her ſelf to man; nay, if thou art brought by higher light, to ſee that *Godlyneſs* doth not conſiſt only in refraining from ſome open Vices, and imbracing their contrary Vertues; but there muſt be *Religion*, as wel as *Morallity* looked after: and therforenow thou art reſolved to take upon thee ſome outward Profeſſion of Chriſtianity:

This *whore* will change her appearances to thee here alſo; She will come forth to meet thee with her *Peace Offering* and her *Vowes*; She will move with thee to Faſting, Prayer, and Humiliation, provided, that all this while thou attribute the glory of all to her ſelf; She will move as high as any outward Ordinance with thee; and all this is leſt thou ſhouldeſt ponder the *Path of life*:

Leſt thou ſhouldeſt queſtion this *whore* in her Wanton *geſture* and gaudy *Attire*, She will behave her ſelf more Religiouſly, and Adorn her ſelf more demurely; that ſo hereby She may the more cunningly draw thy affections after her

her: and thus poore seduced Man is *Mistically* mis-led, by the flatteries of this *whoreish Woman*: and in the mean time he thinkes he serves *God*: & this is a 4th pretence of the *Mother of Harlots*, to move and change in all her appearances to thee, that so by her conformity to thee in every respect, She may yet keep thy affections intire to her self.

5 It is the property of this *strange Woman*, thy fleshly wisdome, to render *Christ* to be at a distance from thee, in all her fornications with thee:

If Man in all his adulteries from the Lord, did but seriously consider & really understand, that his first lover *Christ Jesus* is in him, and seeth him in all his strayings from him; and how he eates his bread secretly, with the wisdome of the flesh; surely he would bee ashamed of his folly, and would not dare thus to commit *Harlotry* in the sight of his *spirituall lover*, and this the wisdome of the flesh knowes right-well: and therefore labours might and maine to render Christ at a distance from the creature; that so the soul might not be affraid to commit fornication with her.

Therefore, it is the *Language* of the *whore*, *Prov.* 7. 19. 20. *The good-man is not at home, he is gone into a far country*; and behold the Language of this Misticall Strumpet, the wisdome of the flesh

fleſh! She wil perſwade thee that thou mayeſt take alittle liberty to ſin, that thou mayeſt exalt ſelf alittle, in religious performances; for *God* ſeeth thee not, he is in *Heaven*, and not in thy heart: and thus, Man being deluded by the flatteries of this *Whore*, becomes that Foole *who hath ſaid in his hart there is no God*; that ſo he might Magnifie, Dieſie, and Worſhip ſelf in Gods ſtead:

Self and fleſh will not owne the Manifeſtation of *God* in the Soul, when the Lord lets forth the *beames* of his *glory* into the heart of man, and doth as it were draw up the ſoul to a higher Centre, by giving it ſome taſt of the *Powers of the World to come*: it is the worke of thy fleſhly wiſdome to extinguiſh this divine light in the ſoul, and as it were to corrupt the Stomack, and put the mouth out of taſt; that ſo it might not relliſh or digeſt thoſe divine dainties:

And notwithſtanding thoſe open appearances of Chriſt in thee, yet, the wiſdome of the fleſh will tell thee, that the good man *Chriſt Jeſus* is gone abroad, he is at a diſtance from thee: This *Whore* will be contented that thou ſhouldeſt know any thing but Chriſt Jeſus *and him Crucified* in thee; She is willing that thou ſhouldeſt know Chriſt Naturally, but not *ſpiritually*; *Chriſt* in the Hiſtory; but not in the

miſtery

Myſtery; *Chriſt* for thee, but not Chriſt in thee: it is poſſible for a man to know very much of the fleſh of *Chriſt*, to be acquainted with the Hiſtory of Godlyneſſe, to live under carnall Ordinances and fleſhly diſpenſations, to talke and diſpute upon high Principles, to be higher in the underſtanding of the *Scriptures* then others, by the Head and ſhoulders with *Saul*; and yet for all this, he may in all theſe things commit Adultery with the *whore*; all theſe things may be to him no more, then the *Sacrifices and the Vowes of this ſpirituall Whore*, the wiſdome of the fleſh: he is not the true Profeſſor, therefore, that can Read, Heare, Faſt and Pray, and Worſhip *God* in an outward diſpenſation; but thoſe are the true *Circumciſion* that Worſhip *God in the Spirit, and rejoyce in* Chriſt Jeſus, *and have no confidence in the fleſh*:

He is not a Chriſtian indeed, that doth by the power of nature, believe what is Naturally and Hiſtorically reported of Chriſt in the Scripture, but he that by the power of the *ſpirit*, beleeves all this Hiſtory to be verified in him in the *Myſtery*: for there is a Hiſtory, and a *Myſtery* of Chriſt; the Hiſtory is *Chriſt for us*, the Myſtery is *Chriſt in us*, *Col.* 1. 27.

Now that Power of Nature which is implanted in man, is ſufficient for the giving credit to whatſoever Chriſt is, or hath been

for us, but not for what Christ is in us; this must be by a power equall with that which raised up Jesus from the dead, *Eph.* 1,

Thy fleshly wisdome will bee contented thou shouldest be acquainted with what Christ hath done for Thee, but She will not endure to let Thee see him in Thee:

First, She is willing to let Thee understand that Christ hath been made *flesh* for Thee, but not that *the word is made flesh* in Thee; that is, that this God hath by his own power begotten himself, and brought forth himself in his owne likenes in Thee; that thou art this *virgin* that is *over-shaddowed with power from on High*; and hast the *immortall seed* of God in Thee; which Immortall Seed by its owne power; brings forth its owne selfe in thy soul; by the puttings forth of the *motions* of the *spirit in thee*: this thy fleshly wisdome will not let Thee behold the wisdome of the flesh in that Serpent, *Rev.* 12. 15. that casts out his *flood after the Woman*, or a Christian, in whome Christ is by the power of the Spirit borne and brought forth; this flood in the *Mysterie* is, nothing in me, but the over-flowing of the wisdome of the flesh, the inundations of sinfull self and creature, that flow into the heart of man; this Spirituall *Serpent*, hereby endevouring to drown and destroy, both Christ and a Christian, at once

as

as it were; both the Passive *Mother*, and the Active *Babe* on a suddain; such an enemy is the wisdome of the flesh to Christ in us:

This flood of iniquity, these over-flowings of the wisdome of the flesh in us, is that great *River Euphrates*, that must be dried up, that way may bee made for *the King of the East*, Christ Jesus, to ruinate *great Babell* in mans heart: and thus you see briefly, how the wisdome of the flesh is an enemy to Christ borne in us.

2. She cannot endure to let us see the dying of this Christ in us; although wee are the very Persons that Crucifieth the *Lambe* a fresh, and put him to *open shame*; yet She will perswade us otherwise: and thus poore self-seduced man, Crucifies his *Saviour* every day afresh; and yet is so deluded by him-selfe, that he seeth it not:

Consider then O man, that thou art this Spirituall *Jerusalem*, where Christ is slaine; thou art that Judge, that condemnest Christ in the *motions* of his Spirit; & lettest *Barabbas*, or thy base lusts, goe uncontrouled: all the faculties of thy soul, and the powers of the inner-man, mis-led by the wisdome of the flesh, are as it were the voice of the People, Crucifie him, Crucifie him: thy sins are those *speares* that Pierce Christ in spirit, in thee: and thus O man! thou art the dayly Crosse of

thy *Saviour*: and how happy ſhouldeſt thou bee if thou did'ſt diſcerne all this; that ſo thou mighteſt looke upon him whom thou now *pierceſt* and *mourn* for thy iniquity: but the deſigne of this *whore*, thy fleſhly wiſdome, is to darken thy eye from beholding of this; She will rather tell thee, that the *good man is not at home*, Chriſt is not in thee in his *Sufferings*:

And thus poore man, miſ-led by the *Whore*, becomes that deceitfull *Pilate* that waſheth his hands of the *blood* of this innocentSpirit, whom it hath diſpitefully Crucified.

But Secondly, Chriſt may be ſaid to dye in a Chriſtian another way: which alſo this *whore* cannot endure we ſhould ſee and behold; and that is, when Chriſt dyes in fleſh to us, and in us; for ſome times Chriſt lives in fleſhly appearances of him ſelf in a Chriſtian; ſome Chriſtians, the higheſt diſcovery of Chriſt that they have attained unto, is fleſhly formes, and fleſhly Ordinances; & thus many a *chriſtian* enjoyes Chriſt as really, and as comfortably, as the *Diſciples* did the Naturall fleſh of Chriſt; now Chriſt he would needs dye, depart, goe away from his *diſciples* in the fleſh, that ſo hee might come in a higher, and more glorious diſpenſation to them; even ſo, oftimes Chriſt doth likewiſe dye in a chriſtian, to all outward and fleſhly diſpenſations: and

this death the wisdome of the flesh cannot endure that the soul should discerne; how often doth God goe out of all low appearances to a Christian? Insomuch that a poor Christian many times, can finde no Christ in his forms, no comfort in ordinances, no joy in duties and performances; but with *Mary*, stands *weeping at the Sepulchre*, or those dead dispensations where Christ is buried; and can see no appearance of *Jesus* in them; but all this while it *seeks the living amongst the dead*: & thus Christ dies in a Christian to all fleshly appearances, many times: And truly, looke what sorrow fell upon the spirits of the poore *disciples*, for the departure of their *Lord* (in the flesh) from them; the like sorrow and griefe, falls upon that Christian, from whom Christ is departed in all outward dispensations:

Christ compares that present estate and condition of the *disciples*, to a Woman in Travell *Joh.* 16. 21, 22. *and yee now therefore have sorrow*, saith Christ: Behold O Christian, the lively Image of our condition! when Christ crucifies his own flesh to us, in all those outward dispensations, wherein formerly wee have injoyed God.

Happily, heretofore we have seen much of God in our outward formall fellowships one with another, in fleshly Ordinances; as Bap-

tiſme of water, and breaking of bread; but now happily Chriſt is crucified in all theſe things to us; and wee finde nothing but dead fleſh there; nothing that can *adminiſter* any ſpirituall comfort in any of theſe things; ſee nothing but forme & bare Fleſh, bare Water, bare Bread, and Wine; in ſo much that wee now confeſſe, that our higheſt attainments of the knowledge of Chriſt, hath been but a knowledge after the fleſh; now here lyes Chriſt crucified to all theſe things, & the ſoul dead to its wonted diſcoveries:

Now the deſigne of thy Fleſhly wiſdome, is to darken this death of Chriſt in Thee; Shee cannot endure that the Soul ſhould move out of its fleſhly diſcoveries; for She loves the outward order, and fleſhly decency of all theſe things; and therefore She'l tell Thee, that Chriſt muſt be found here, or no where; and thus keep the Soul in bondage to her ſelf; in ſo much, that the poore creature goes again and againe to his outward worſhip, and yet findes no living Chriſt there; nor is poſſeſſed with any more comfort in them, then proceeds from the power of the fleſh; wheras indeed the Soul ſhould bee willing to waite in this dead condition, for the returne of the Spirit; to lye empty and bare at the gate of *mercy*, out of all thoſe formall diſpenſations, from whence

whence Christ is departed; waiting for the *Comforter*: and therefore my councell is, to all those who see Christ dead to all such carnall and fleshly dispensations in them: Christian, wait upon the Lord and thou shalt renew thy strength; Christ must have his time to lye in the *grave*, hidden from thee in all his appearances to thee; but this know, he will see thee againe, in a more Spirituall discovery of himself; it is but a while, and he that shall come, will come, and will not tarry; and will take thee up into himselfe, above these Types and Figures; hee will bee thy *Water*, and *Bread* and *Wine* to thee; hee will bring thee to the injoyment of the Substance, and thou shalt no more live upon the Shadow; thou shalt live upon the kernell, and not alwaies bee cracking upon the shell; *For if wee be dead with Christ, wee shall allso live together with him*; but be sure in the meane time, that thou beware of the *Whore*, least She by her appearances to thee in all outward Worships, make Thee believe that Christ is living in all those things wherein he is dead and buried. And thus in briefe, you see that this Strumpet, the wisdome of the flesh, is an enemy to the discovery of Christ in us. And now me-thinks, by this time wee may see who is the *great Anti-Christ* that *John* speak sof, in his first *Epist.* 4. *Chap.* 3. *ver. That every spirit*

that believes not, or denies *Christ come in the flesh*, *is Anti-Christ*: and what is it now, that denies Christ come in the flesh? If thou wold'st know Christian, what this *Anti-christ* is, and where She lyes; thou needest not goe far to discover it; thou needest not go to *Rome*, *Canterbury*, or *Westminster*; but thou mayest finde that Anti-christ in Thee, denying *Jesus* to be come in thy flesh:

Oh, all ye that would faine shew your selves professed enemies to this Antichrist, that man of sin; who seekes to destroy *Roote* and *Branch*, all those in whom you conceive there are the appearances of him; Returne, Returne O man! into thy own Bosome; and there behold him lying secretly, in thy owne soul; there is the Antichrist, that denies every manifestation of God in thy flesh; this is the *Whore* that Thou daily commit'st Fornication with all; this is the *Babilon*, whose *Down-fall* will bee joyous to the Saints; this is the *Heretick* and the *Schismatique*; this it is that makes Rents and divisions amongst us: and therfore we ought every one of us, to desire God to subdue the wisdome of the flesh in us; and to waite upon the Lord untill he comes to shew us the Judgement of the Spirituall *Whore*, this Antichrist in us: and not so much desire the down-fall of either Pope, Presbiter, or Independant, or any other State

State whatsoever; but to desire the ruin of this *Mysticall Babylon*; which is the Mother of all our Harlotry from the Lord: And so much shall suffice for Answer to the Second question, which is, Namly, how the *Whore* workes, and what Pretences She deludes the soule by?

Wee proceed now in order to a third question, Namly,

3. *How the Soul comes to attaine to a sight of her?*

In which, wee shall first propose *the way that God doth usually take to discover this Whore to a Christian.*

2 When the Soul seeth her,, *How and in what manner it apprehends her?*

First for the way that a Soule comes to attaine a sight of her by:

If then, thou would'st know the way how a Christian comes to a spirituall sight of Flesh and Selfe; know, that God must deale with Thee as hee did with *John*, *Rev.* 17. When God would shew *John* the Judgement of the *great Whore*, and give him a discovery of the *whore*; hee takes him *ver.* 3. *and carrieth him away in the spirit, into the Wilderneſſe*; and then saith *John*, *I saw a Woman, &c.*

First then know, that thou canst never behold self aright, till God take thee up, or carry thee away in the *spirit*; the *spirituall man*, saith the Apostle, *seeth all things*; discovers all

things

things; and Judgeth all things: ſo much as the Lord ſpirituallizeth a Chriſtian, ſo much he ſees into himſelf, and diſcernes and beholds this *Myſticall whore*, the wiſdome of the fleſh, in himſelf: and now he judgeth and eſtemes of her as that *whore*, that Adultreſs with whom he hath (in all his waies and Worſhips) adulterated from the Lord:

Therefore the *Apoſtle* ſaith, that *the ſpirit ſearcheth all things*, 2 *Epiſt. Cor.* 1. *Chap.* So long as the ſoul lyeth under the vaile of the fleſh, ſo long ſelfe is undiſcovered to him; for while the creature lyes wrapt up in the *Mantle* of nature, it is in a ſpirituall ſlumber or ſleep; and lyes as one paſſive, under the workings of the wiſdome of the fleſh; rock't a ſleep in the cradle of fleſhly ſecurity: But now when God ſpeakes by the *ſmall and ſtill voyce*, yet powerfull utterance, of the Spirit in a Chriſtian; *Come up hither*; when God takes a Soul up beyonde ſelf and creature; in ſo much that now the creature ſees all but vanity, below Chriſt: now I ſay, the creature comes to ſome diſcovery of himſelf; but never before.

That man that will view the breadth and length of a City at once, muſt not alwaies be walking about in the ſtreets; but he muſt eſſay to get up to the top of ſome mountaine that lyes above it; and ſo the City ſhall be diſcovered

covered to him, with its breadth and length: even ſo it is with the ſpirituall *Babell*, which is in thee Oh man! even the wiſdome of the fleſh: thou muſt bee taken above it ere thou canſt truly and really diſcover it.

2 Thou muſt be carryed *away in the ſpirit*; carried quite away from all Power, Policy, Strength, Motion and Action of the creature:

3 The place whither thou muſt bee carried; that is into a Wilderneſſe; which is, into a loſt condition, to ſin and ſelf: never doth the ſoule attain to a reall ſight of the fleſh, till the Lord by his Spirit doth (as it were) looſe the ſoule to it ſelf: when the creature comes to bee at a loſs in it ſelf, in all its fleſhly performances; not knowing where to have recourſe; but ſees that his narrow fleſhly heart, is ſo wide a wilderneſſe, that he is loſt in the many turnings and windings thereof: now the creature comes to behold his *Spirituall Adulteryes*; now he ſees into what a loſt condition he is fallen; & how the *whore* al this while, in all his duties, worſhips, formes and diſciplines, hath ſtolne his heart from the Lord, his firſt lover and tender Husband: *Paul* was carried away by the *ſpirit* into this Wilderneſſe, *Coloſ.* 3. *ver.* 7, 8, 9. he profeſſeth *ver.* 7. *That what things were gaine to him, he counted loſs for Chriſt; yea doubtleſſe,*

ſaith

saith he *ver.* 8. *and I count all things but loss, for the excellency of Christ Jesus my Lord, for whom I have suffered the loss of all things, & do count them but dung, that I may winne Christ: Paul never knew himself, nor creature excellency aright, till God shewed him the excellency of the knowledge of Christ*; and when hee comes to see the worth of Christ, then he sees himself in a *wildernesse*; and in this *wildernesse*, or lost condition, hee spies the vanity of all that was flesh below Christ; so that now when God carryes away a soul in the *spirit*, and loses it, as it were, to its self; and lets loose the *beames of his owne glory* upon it; ravisheth the heart with his own beauty, catcheth him up as it were into the third *Heavens*, and sheweth such divine excellency as it never yet apprehended; the *soul* by the clear aspect of this *beatificall vision* of *God*; begins now to see the vanity and *deformity* of it selfe, and is (as it were) in as great amazement of *spirit*, as the man doubtles was, who was *borne blind from the womb*, and yet now comes to see the *Sun*; or as one that hath been shut up in a dark *Dungeon*, and now comes to walke in the light, even thus it is with poor man in the highest glory and excellency of the flesh; when God sends forth the *beames* of that *Sun* of righteousnesse upon poor *Man*, how dark he beholds himselfe to be, as he stands in relation to all fleshly excellen-

cy,

cy, when God ſhewes him the worth, value and excellency of himſelfe in a Chriſt; what loſs dung and droſſe doth a Chriſtian eſteeme thoſe things to be, though formerly never ſo glorious and excellent; and therefore *Paul now no longer deſires to be found in his own excellency, or in himſelfe*, but ſaith he *ver. 9. That I may be found in him, not having my owne righteouſneſſe which is by the Law; but that which is by the faith of the Son of God*: the ſight of Chriſts excellency it doth ſo fully diſcover ſelf and fleſh to the Chriſtian, as that now he loaths the *ſcarlet colour*, the glorious atire of the *Whore*, even all its golden performances, *her guilded vowes and ſacrifices*.

O all yee poor ſouls! who are apt to place your glory in any thing below Chriſt; and to hang your righteouſneſſe upon your *Prayers, faſtings, mournings*, or any outward Ordinances, alas, how far are you mit-taken! who when the *Lord* comes to carry you away in the *Spirit*, to ſee all your glory in Chriſt, your righteouſneſſe in *him*; you will then ſee the odiouſneſſe of every thing below Chriſt, which thou haſt wondered after; thou wilt then deſire that *God* might find thee in this *Wilderneſſe*, quite out of *ſelfe*; that there may not be any *hoofe* of the *Beaſt* in thee; but that thou may'ſt wholy be incorporated

corporated into Christ; in whom thou now seest thy glory to consist: And thus you see, what the way is, that *God* useth to discover *self*, or this *Whore*, the wisdome of the flesh, to the soul.

Secondly, Let us consider how and in what manner the *Soul* beholds this *Whore*.

A poor creature whom the *Lord* hath carried away, or taken up into the *Spirit*; that now lives & walks in the *Spirit*, he sees and beholds himselfe, not as he was wont to doe formerly; happily thou wast wont to see a glory and excellency in things that were below *God*; but now on the contrary how loathsome is every thing, that comes short of the divine excellency of Christ: happily heretofore thou hast seen some worth in thy *prayers*, and in thy *teares*, some esteemableness in thy *duties* and performances, some glory in thine own righteousnes; but now thou seest all these things, which before were counted gaine, to be but losse unto thee; thou beholdest all thy own righteousnes to be but as a *Menstrous cloath*, *and as a filthy ragge*: happily heretofore thou boastest of thy *pedigree* with *Paul*; *of the Tribe of Benjamin*, *and of the stock of Israel*; that thou art descended from such a reformed *Church*; from such visible *dispensations*; so that as touching all legall *worships*, outward *formes* and *Ordinances*, thou may'st be nominated

minated a *Phariſee*; but now thou ſeeſt the lowneſſe, and weakneſſe of theſe *fleſhly* things, wherein thou haſt formerly boaſted; now thou rejoyceſt that thou haſt attained to the knowledge of that Chriſt, which is, the end or ſubſtance of all theſe fleſhly things unto thee; ſo that now thou haſt no confidence in the fleſh any longer; but art become one of the true *circumciſion, that worſhips God in the Spirit*, and rejoyceth in *Chriſt Jeſus*; in a word, this ſpirituallized *Chriſtian*, ſeeth all below Chriſt to be but the garment of this ſpirituall *Strumpet*, that ſhe uſeth to appear in to deceive him; he now ſees the *Whore*, and her various pretences, and how ſhe hath formerly deceived him in her ſeverall dreſſes; he ſees her not only in her gaudy attire, but in the height of her *modeſty*, even in her religious *garment*; ſo that now he ſeeth how the wiſdome of the *fleſh* makes uſe of all outward *worſhip*, *formes* and *Ordinances*, to deceive the heart of the ſimple.

Finally this *Spirituall Man*, hath the ſame diſcovery of his *whoriſh wiſdome*, as *John* had, *Rev.* 17, from the 3, to the 7. *ver.*

1. *John* he ſaw the *Woman* ſitting upon a *ſcarlet coloured Beaſt*; truly when God carries thee away in the *Spirit*, thou wilt behold thy ſelfe to be the *Beaſt*, that this *Myſticall whore*, the *wiſdom of the fleſh*, doth thus *vaſſallize* man in his

his *fallen condition* from *God*; as it were *Satans Pack-horse* to act all his designs of wickednesse.

This *Beast had seaven heads and ten hornes*; these seven heads and ten hornes, *are seven Mountaines and ten Kings* the Scripture saith; which in me, are nothing but those powers of man which *God* hath indued him withall; as *Reason*, *Will*, *Affection*, *Vnderstanding* and the like; and all these *ver*. 13. *doe with one consent give and ascribe their power to the Beast*, or poor beastialized man; and this *Beast* man, imployes all these with their power to make war against the *Lamb*, *Christ Jesus*, *ver*. 14. & so here is a discovery of poor mis-led *Man*, fighting the battell of the *Whore*, *his fleshly wisdome*: all this doth the Christian apprehend in himself, when the Lord carries him away in the *Spirit of* his *glory*.

2. *John* saw the *Woman*, *ver*. 4. *arraied in purple and scarlet colour*, *deck with Gold Pearles and precious Stones*: Truly Christian, when the Lord takes away this falce glassie eye of flesh from thee, and endues thee with Spirituall eye-sight from himself, thou shalt see this *whore*, thy fleshly wisdome in all this her glory and excellency in Thee; for all these Golden Pearles and precious Stones, & Scarlet colours, are but the trimmings of the *whore*, that She usually puts on and cloathes her self with all, when She comes out to meet the Sons of men; that

so

ſo hereby, She might with the more facillity dazle the eyes, infatuate and bewitch the ſences, of her Spirituall lovers: but now when God takes up a Soul into Spirit, then fleſh is as it were unclothed to the creature; and now the Soul lookes not at her glorious ſhewes, which formerly hath bewitched his heart; but he ſees and knowes that under that Golden habit, there walks this ſubtile Harlot; under this Speckled Skin, there is a Venomous Viperous *Serpentine* Carkcas: the man whom God hath Spirituallized, when the wiſdome of the fleſh appeares in him in her glory, clad with excellency, and adorned with all her beautifull Robes; yet all this while he ſees her *Naked and bare*: the *ſpirit* teacheth him to looke inwardly, and not altogether outwardly: and this is ſuch a Myſtery that the poore carnall heart cannot diſcerne, becauſe he lookes fleſhly and carnally; and hath not yet received this Spirituall eye-ſight from above.

3. But then, *John ſaw the Woman having a golden Cup in her hand, full of abominations and filthynes of her Fornications:*

Now that Soul which God wrapes up in that *ſpirit of glory*, he beholds this *whore* in him; and ſees how She hath deluded him by her *golden Cup*, to taſt of *the wine* of her Fornications; for this Golden Cup in the *whores* hand, is (in

the Myſterie of it) the Guilded pretences, and Golden appearances of the wiſdome of the fleſh; in which pretences there is contained, the wickendeſſe of her abomination, and filthyneſſe of her fornication.

A man catched up, and carried by the *ſpirit*, to walke in the light of Chriſt and to live in the purity of God, ſees him-ſelf (as it were) now awakened out of the drunken ſleep of the *Whore*; newly Riſen out of the *defiled Bed* of the fleſh; from the *ſpirituall* Vomits, Swiniſh abominations, and Beaſtly uncleanneſſe that hee before wallowed in.

4. Againe *John* ſaw, *ver.* 5. what was *written upon the Womans Fore-head*:

Truly, untill ſuch time as the Lord takes a Soul up into *ſpirit*, though the wiſdome of the fleſh appeare openly to him, though She ſhewes her very *Fore-head*, yet hee cannot diſcerne her in her appearances; but now, when God hath caught the Soul into *ſpirit*, and carried him away in the *ſpirit*; then he ſees the *whore* in her apparitions; he beholds Myſterie in the *Fore-head*, or palpable workings of the *whore*; *Myſtery* in all her ſpecious pretences: and notwithſtanding all her ſhewes of Glory; yet he ſees, She is indeed & in truth *Babylon the great*: the great confuſed *Whore*, which breeds all that confuſion of ſpirit in a Chriſtian; all that com-

commotion, disturbance, and out-cryes that are in the heart of man; all those heavie, sad and disconsolate thoughts that man is possessed with all; all that disorder that many a time is in the soul; every hard thought of God; every dispairing Imagination; all the gnawings of *conscience* in the Creature: so that (I say) hee now sees her to be that *great Babel*, or confused *Whore*, who is *the Mother of Harlots, and Abominations of the Earth.*

5. But then lastly, *John saw the Woman drunke with the bloud of the Saints, and Martyrs of Jesus:* Truly, this is the very *phisiognome* & *Portraiture* of the *whore*, to a Christian that is carriepaway in the *Spirit*, hee now comes to behold *her* a drunken bloud-thirsty *Whore*; he now seeth how the whore hath *martyred* the bringings forth of Christ, *slain and crucified* that *Man Jesus afresh*: he sees how the *Whore* is drunk with *the bloud of the Lamb in him*: In a word, the *Saint* truly spirituallized, beholds self and flesh, to be the most hatefull, detestable, loathsome thing in the world to him; looke how loathsome and injurous a mans *vomit* is to his *stomack*, even so loathsome is *self* to that Christian; from whose *stomack God* hath fetched up all the corrupt flesh, by bringing the soule to be lovesick of *Christ*, with the operative *Pils* of his blessed *Spirit*: O how hatefull now is the *gol-*

den Cup & ſweet Wine of the *whore*, to a *ſpirituallized* man; in ſo much that he now *loathes* and abhors himſelf in duſt and aſhes; nay, indeed he begins now to wonder at himſelfe, in his own ſhame and folly; as the *Text* ſaith, *ver.* 5. that when *John* ſaw the *Whore* he *wondered with great admiration*; truly, the ſame is the condition of every *Chriſtian*, who by the carryings away of the *ſpirit*, comes to a *ſpirituall* ſight of this *whore*, the wiſdome of the fleſh; he now wonders that hee ſhould bee drawne to commit folly, by ſo filthy a *Harlot*: hee now wonders that ſuch a bulk of filthyneſſe, ſuch a Mountain of wickedneſſe, and ſpring of bitterneſſe, ſhould be in him, and he never till now able to diſcerne it: he now wonders that ever the lenity and Mercy of God, ſhould ſo long beare with him in all his Adulteries with this ſwiniſh *whore*: he now wonders that God at laſt hath brought him to ſuch a ſight and diſcovery; he admires to ſee where he is, and where hee was; that God hath brought him from *fleſh*, to live in *ſpirit*; from darkneſſe, into *his marvellous light*; from the wayes of ſorow, to that *high way*, the *Lord Jeſus*,

And thus you ſee, briefly, *how, and in what manner, the Soul beholdes this Myſticall Whore, the wiſdome of the fleſh*: And ſo much ſhall ſuffice for the third queſtion, Namely, *how the creature comes to attaine to the ſight of her.* We

Wee proceed now, in order to the fourth queſtion, which is, Namely,

When, and how She ſhall be deſtroyed?

Now in brief, to *Anſwer* to this, and ſo draw to a concluſion of the matter; I thus reply,

Anſ. If then O man! thou deſireſt to know how, and when this *ſpirituall Whore* ſhall be deſtroyed: It ſhall be done in the *day*, and by the *coming* and appearance of *Jeſus* in Thee; this *day* is the *laſt day*; and this *coming*, is the *ſecond coming* of *Jeſus*:

Now as concerning this *laſt day*, know this O man! that its nothing for thee to reade the Hiſtory of the laſt day in *Scripture*, and there to ſee what ſhall be done in that *day* that God will *glorifie himſelf in the Saints, and bee admired in all them that believe*; that then *God* will *throughly purge his floore*; and the Saints *ſhall be like him, for they ſhall ſee him as he is:* Now I ſay, it is nothing to know this in the Hiſtory, except wee know it in the *Myſterie* of it:

Thou art therefore to expect, *Jeſus* to come to Judgment in Thee; and the end of the *world* to bee in Thee: thou art to waite for the return of this *Jeſus* in *ſpirit*; which ſhall come to thee as he did to *John*, and ſhew Thee *the Judgement of the great Whore* in Thee; for there is nothing that ſhall happen or fall out to thee, in

relation to the day of Judgement, which ſhall not bee verified in thee, in this life: though it may bee, not in the ſame manifeſtative meaſure or fulneſs, as it ſhall be hereafter.

As firſt, One ſign of this laſt day is, that there ſhall *be wars, and rumors of warres, Nation ſhall riſe againſt Nation, & Kingdome againſt Kingdome*: now here Chriſtian thou mayeſt behold the laſt day to be at hand, here is *Gog* and *Magog* at battell with the *Lamb*; what is it that makesall that envy, variance, ſtrife, ſedition, emulation in the world, but the ſecond, or ſpiritual appearance of *Jeſus* in his People; the comming of Chriſt in his Saints, is not to bring *peace, but a ſword* amongſt us; I confidently ſay, that this laſt day, this ſpirituall appearance of Chriſt in men and women, is the very originall of all theſe commotions that are amongſt us; inſomnch that now here is, the *Father hating the appearance of Chriſt in the Son*, and the *Son* likewiſe in the *Father*; the *Mother* in the *Daughter*, & the *Daughter* in the *Mother*; one *Brother* ſheathing the *ſword* in the bowels of another, becauſe the laſt *Day dawnes*, and the *Star* of *glory* is riſen more in one then in another; her's *Cain* killing *Abel*, becauſe his *ſacrifice is accepted of the Lord*, and the other is not: I tell thee Chriſtian, the more the *whore will beſtir her ſelf*: ſhee will not only raiſe

raiſe outward but inward warre againſt thee: which inward inſurrection and rebellion, is a ſymptome, that the day of *Judgement is at hand in thee*. *John* tells us *Revel.* 17, 14. *That the kings of the earth, ſhall make war againſt the Lambe*; which Kings in the *myſtery*, are but the Kingly governing powers of thy *Soul*, which are aſſembled together in thee to this *Spirituall* battell of *Gog* and *Magog*, to gage warre againſt the innocent Lamb *Chriſt Jeſus* in Spirit: but the Lamb ſhall over come them, for he is King of Kings, and Lord of Lords; all the power and policy of the fleſh, ſhall at laſt yield their power to *Chriſt*, and ſhall conſent to the juſt Judgement of the *whore*, thy fleſhly wiſdome; but till this ſtrong man the fleſh be cast out, by that ſtronger then he, *Chriſt Jeſus*, there will be nothing but war and confuſion in thee; ſo that indeed now the Serpent is come down with great rage in thee, knowing that he hath but a ſhort time; the more nigh the comming of *Chriſt* is, the more this Serpent ſpits out his venome; this *Antichriſt*, this *whore* will the more earneſtly beſtirre her ſelfe, knowing that it is but a ſhort time to her judgement. St. *John* tells us *Revel.* 12. 7. *That when the woman had brought forth her man childe which was to rule all Nations with a rodde of Iron*, the woman upon the birth of this man childe fled into the wilderneſſe, and when the woman

was in the wilderneſſe, then ſaies *John, I ſaw war in Heaven, Michael and his angels fought againſt the Dragon, and the Dragon fought & his angels* (and whats all this to me?)truely *Chriſtian*, me thinks this warre in Heaven is a ſure ſymptom of the day of Judgement, the end of this world in us, when God hath by his owne power brought forth this man *Jeſus* in us, and hath given him power to rule and raigne in this woman, or weake paſſive *Chriſtian*, the Soule preſently upon the birth or bringing forth of *Jeſus* in it, is imediatly in a wilderneſſe, or loſt in it ſelfe, and lyes as one amazed at this ſudden worke of the Lord; and in this bewildred condition of the creature, Sathan he gages warre upon it, ſhoots his fiery darts at it, purſues the woman with *Herod*, and ſeekes to devoure both *Chriſt* with the *chriſtian* alſo, now therefore *chriſtian*, know that thy Soul is this Heaven, where this great battel is fought; thou being in a loſt bewildred eſtate, as not knowing which way to eſcape the woundings of Sathan, and the fiery darts of the wicked, but ſtandeſt as a ſenceleſſe lifeleſſe marke for thy *ſpirituall* enemies to ſhoot at: but *Michael* thy *ſpirituall* Prince *Chriſt Jeſus*, hee fights for thee againſt that Dragon, that whore, that antichriſt, that labours to devoure thee; ſo that thou art that poor paſſive that lyes ſtone ſtill

whilſt

whileſt the Serpent ſtings thee, and the Dragon exerciſes his cruelty upon thee, till at laſt this *Michael* our Prince *Chriſt Jeſus*, hath by his own power and ſtrength, caſt out and ſo routed this Dragon this old Serpent, verſ. 9. That now his place is no more found in Heaven or in thy ſoul; and thus maieſt thou ſee *Chriſt* Judging the Whore, this Serpent in thee, inſomuch, that now this loud voyce is uttered from Heaven, or the Soul of a Saint, as in verſ. 10. *Now is come ſalvation, and ſtrength, and the kingdome of our God, and the power of his Chriſt*: whereas before, nothing but the dreadfull voyce of hel, wrath, anger, fury, and judgement, nothing but warrs and rumours of warrs heard in thy ſoul: yet now the day is come, *Chriſt* is come to Judgement in us, and hath condemned the whore in us, now the voyce of ſalvation is heard in thee, whereas before thou apprehendeſt God, as *David* did ſometimes to have ſhot the arrowes of his wrath at thee, and to have battered thy ſoul in peeces, by the thundering Cannon of his wrath; yet now thou ſeeſt there is a ceſſation of theſe tumults in thee, and thou now ſeeſt that ſweet meſſenger of God the eternall Spirit, drawing neere towards thee with its white Flagge of peace, joy, comfort, and ſalvation bringing comfort unto thee, by telling thee thy warfare is accompliſhed, thy iniquity

is pardoned, and thon haſt received double at the Lords hands for all thy ſins, (and then further) now ſtrength is come alſo, which is another part of the joyce from Heaven, alas how feeble and how weake, faint, and unable was the Soul before the *ſpiritual reſurrection* of it? for the birth of this Child Jeſus in it, is the regeneration, or new birth of a Chriſtian: the wilderneſſe the woman fled into, is that mortified dead loſt eſtate of a Chriſtian: the Grave where the Soul is buried to every living action; and the overcomming or conquering of the Dragon, or the ſpirituall ſerpent, the wiſdome of the fleſh; is the reſurrection of a Saint, or that ſpirituall day of Judgement of the whore in us: Now as Jeſus raiſed up himſelfe by the power of the Father from out of the bowels of the earth, ſo by the ſtrength and power of this Jeſus, who is the reſurrection and the life, a Chriſtian riſes out of this dead condition; and ſo her mortall putting on immortality, and corruption putting on incorruption, here is death ſwallowed up in victory. The Chriſtian now as he hath formerly been planted with Chriſt in the likeneſſe of his death; ſo likewiſe now, in the likeneſſe of his reſurrection: it bears now no longer the image of the firſt dead *Adam*, but is riſen in the likeneſſe of Chriſt, out of earth and fleſh, which for-

formerly he was involved and buryed in, and by his riſing againe, overcomes the Dragon by the blood of the Lamb, kills the great Goliah, the wiſdome of the fleſh, and this is all by the ſtrength of that Strong man *Chriſt Jeſus*, who is entred into his temple, or the heart of man, and ſilences all theſe earthly rumors and commotions in him; and ſo is the ſecond part of the voyce from Heaven fulfilled, *Now is come not only ſalvation but ſtrength.*

And then Thirdly, *The Kingdome of* God that's come alſo, *and the power of his Chriſt*: our *Saviour* taught his *Diſciples* whil'ſt hee was in the fleſh, and knew him only after the fleſh, I ſay, he taught them *to pray, thy Kingdome come*; ſo that *the Kingdome of Chriſt*, in that ſence, was not yet come to the Diſciples; even ſo it is with every poore Chriſtian that hath attained to no more knowledge, then the fleſh of *Chriſt* can teach them; that do not know Chriſt any other waies, then by the beholding of his fleſhly ſubſtance; as Chriſtians doe in all outward and fleſhly ordinances; that ſee no more, nor know no more of Chriſt, then Bread, Water, and Wine, and outward formes and order can teach them; the Kingdome of God is not come to them yet: while the *Woman* was *in the Wilderneſſe*, the Kingdome of God was not come in her; but when She, by the ſtrength of

God

God was Risen, and had *overcome by the bloud of the Lambe*; then *She cryed*, now *the Kingdome of God is come: the Woman was fed in the wildernesse*, *ver.* 6. in our low and lost estate, God he feeds us with *milke*; because *the Kingdome of God*, Christ in the measure of the Spirit is not yet come to inable us to beare stronger *meates*, in the *wilderneſſe*, or weake condition of Saints, *God feeds them with manna*; but when he brings them into *Canaan* he then compasseth them about with *the flowings of Milke and Honie*: this *Canaan*, is Christ, the true *Rest* of a Christian; the *Kingdome of the Father* in the Saints; who drawes up the Soul from these low dispensations, by degrees as it were, till he hath seated it in himself; brings the Soul out of the fleshly knowledge of himself, into *spirituall* discoveryes of his Excellency: so that now the Soule prayes no more in the imbecillity of the flesh, *thy Kingdome come*: seekes no longer in fleshly Formes and Ordinances for *the kingdome*; for it is already in them, and they live in the injoyment of it: *Now is come Salvation, and strength and the Kingdome of God, and the power of his Christ*: the *Dragon* and his *Angels*, they fought to establish their Kingdome in the Soul; but *the Lambe hath overcome them*, and set up his Kingdome in the Christian; *And the Kings of the earth*, as namely, the powers of the creature bring all

their

their *glory and Honour unto it*: thus you see that the *whore* shall bee destroyed, in the *last day*, at the Second coming of Christ in us; and likewise, I have discovered unto you one *Signe* of the *last day*, or day of *Spirituall Judgement*; which is, those Combates, Warres and Commotions that are in a Christian: I will but instance two particulars more, and so shall draw to a conclusion.

Therefore, Secondly, a second *signe* or symptome of the *last day*, *is the Desolution of the World*; how that *the Earth, and all that is therein, shall be burnt up*; *the Sonne turned into darknesse, the Moone into bloud*; *the Starres shall fall from Heaven*: and thus God will *shake the Heavens and the Earth*; *and mens hearts shall faile them for feare*; expecting the end of such sorrowfull beginings: Even thus it is with, and in a Christian, at the aproaching of the *spirit* of Christ in him; the World begins to be dissolved: the World is sayd *ver.* 3. *to bee placed in mans heart*; which World in mans heart, shall be dissolved by the Fire of the Spirit of Christ; the Heavens and the Earth, are *Mystically* in man; and the Waters, with their Ebings and Flowings, are to be seene in the *Mysterie*, in man; her's God *deviding the Light from the Darknesse*, to be seen in man; the *waters below, from the waters above the Firmament*: all this is fullfilled Mysteriously in

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man; in whom God ſeparates himſelf, who is *pure and light*, from the darkneſſe and nothingneſſe of the creature: The *Fouls of the Ayre, and Fiſhes of the Sea*, are Myſtically in man; as namely, thoſe flying Phantaſies, and ſwimming Notions of the creature; in a word, her's every thing *bringing forth Fruite after its Kind* in man; And all Gods creation, good in its own kind, in this *firſt* World, which is in mans heart.

But now this firſt World, this *firſt Creation* muſt be diſſolved; what ever excellency God hath endued man with all, in this *firſt creation*; what ever maturity of Wit and ingenuity, the Lord hath lent man; how high ſo ever, and how large ſo ever, the Lord hath Naturallized the creature; yet all this excellency ſhall vaniſh away; all this worldly glory, as I ſo call it, ſhall be conſumed and burnt up: but alas! how hardly is this believed! how impoſſible is this to carnall man, that all this goodly creation and worke of God in his nature, ſhould bee anihilated; that Reaſon, Naturall underſtanding and wiſdome; nay, Nature it ſelfe, ſhould be conſumed: but this is the Lords act, *his ſtrange act*, his work, and *wonderous worke*, in a Chriſtian:

Now therefore, conſider Chriſtian, that this is but the old World, or firſt, or loweſt manifeſtation of God in thee; which old *world* muſt

must pass away and bee no more: *John* tels us that he saw *a new Heaven and a new Earth, Rev.* 21. 1. *for the first Heaven and the first Earth was passed away, and there was no more Sea*; what's all this? Truly Christian, in me its thus much, when this *day dawnes, and this day Star, Christ Jesus ariseth in our hearts*; when the morning *Sun*, even *Jesus* breakes forth upon us in his Glory, Warmth and Splendor; then begins this *world* within us to be dissolved; *the Heavens and the Earth* in us, begins to melt with the fervent heate of this *Sun*, and fall away to nothing: and the Lord instead of these frames, a *new Heaven and a new Earth*: So that, all that was Nature and pure Reason, and Ingenuity, is quite dissolved; and a new worke wrought in the Soul; that takes up the heart above its former excellency and glory; although that were good in its kind, yet God will please, by the more glorious discoveries of himself, to drowne all this former Creation; and to beget all things new in the Creature: and then not only the Heaven and the Earth passed away, but also *there was no more Sea.*

This Sea, or these Waters in man, are those great overflowings, and inundations of Nature; the swellings and roarings of *proud selfe and creature*; this deep silence shall be dried up, by the heat of the *Sun of Righteousnesse*: These waters

Waters are the *very Throne of the Whore*, or the very *Seate* of the wisdome of the flesh; now when this *Sea* shall be dried up, then there shall be a place no longer for this *Spirituall Whore* found in Heaven, nor yet in the Soul of a Saint.

Oh, what cause of Joy is here for all the Saints, yea, what eager pantings after the power and Kingdome of *Christ*, should this beget and operate in us, to consider, that in the day of *Christ* the whore shall be destroyed in us, the Sea shall be dryed up, and the Heavens and the earth shall passe away.

If any man yet shall aske when this last day shall come, and the end of the world shall be accomplished? I answer then with *Christ*, *That this generation shall not passe away, till all these things be fulfilled*, all these things thou must expect to be fulfilled in thee, even in this life, O thou *Christian*, although happily not in the fulnesse and glory as shall be hereafter.

Tell me therefore, O thou experienced Saint! whose conscience can testifie all these things to be true: how hath the appearance of Christ in thee, many a time, confounded as it were all thy naturall vigour and power? how hath it spoyled Principalities and powers, the might and dominion of all naturall excellency? how hast thou seen thy selfe out of thy selfe

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as it were, beyond and above that earth thou haſt been in formerly; wrapped up with *Paul*, in the third Heavens as it were, beholding that Glory, that all thy old created light could never diſcerne; living for a time in *that peace of God which paſſeth all underſtanding*! Nay ſhall I yet further tell you, at the ſecond comming of Chriſt in us, *our Sun ſhall be turned into darkneſſe, and our Moone into blood, our Stars ſhall fall from their Centre*; All that light of reaſon and nature; all thoſe fleſhly meteors; as alſo fixed Stars, which have appeared at their ſeverall ſeaſons in man, which did diſcover ſomething of God to him; in a word, all the inferiour, with the ſuperiour diſcernings of God, that the creature hath had formerly, ſhal be extinguiſhed, and ſhall appeare to him to be but darkneſſe and obſcurity: the Sun or the ſuperlative light, *ſhall be turned into darkneſſe, and the Moone*, or that light which guides the more obſcure part of man, *ſhall be turned into blood, and confuſion*; and God will now create a new world in us; *old things ſhall paſſe away, and all things ſhall become new in us*: when the *Apoſtle* had been treating of the diſſolution of the world, in the 2*Pet.* 3. *chap.* he comes to mind the Saints of the myſterie of that hiſtory, *verſ.* 13. *Neverthelesſe* (ſaith he) *we, according to his promiſe, looke for new Heavens and new earth, wherein dwelleth righteouſneſſe, although this old foundation and Fabrick ſhall*

be dissolved, and Christ, *that day of the Lord, shall come even as a thiefe in the night, and deprive us of all the excellency of our present station; waste, destroy, and burne up all our Gold, Silver, and precious stones, consume all the Glory of our present being,* yet sayes hee here is one comfort, *wee looke for a new Heaven and a new earth, wherein dwelleth righteousnesse,* God never confounds the old, but he brings a new, the manner of Gods new creation is, to new modelize the heart, to new mould the creature, to create a new Christian, as it were to spiritualize the Christian; in a word, it is to swallow up the soul in himselfe, to drown, confound, and bring to an end, all creature glory in his own incomprehensive excellency.

So that the Saints are said to bee that new *Jerusalem* that came down from God, decked and adorn'd with the Glory of God only, as a Bride adorned for her husband:

They are called new, because Christ in them hath created a new world; this new *Jerusalem* had no temple in it of it selfe, but the Lord God and the Lamb were the temple of it; truly that soul in whom the Lord God hath made this desolation of creature excellency, and hath created all things a new; this new *Jerusalem* or new *Christian*, hath no temple but *Christ*. In typicall Jerusalem there was a temple, but Christ prophetied, *That there should not be one stone*

left upon another, that should not be throwne downe, Matth. 24. Even so when God creates all things new in a Christian, he will demolliſh all that was in his ſtead, before he came to eſtabliſh his new creation; and he will make himſelfe the temple of a Chriſtian: what ever the ſoul ſees in any outward things, as Formes, Ordinances, Worſhips and the like, yet Chriſt will deſtroy and throw downe, and bring to nought theſe things, and make himſelfe all this, and much more to the Chriſtian: and thus you may ſee the day of Judgement in a Chriſtian: here you may ſee Chriſt ſending his ſpirit into the worldly heart of man, convincing it of Judgement, becauſe the prince of this world is judged in him.

I proceed now, to the third diſcovery of the laſt day, which is, namely, *The diſtruction of Antichriſt, or the downfall of the whore*; which doth yet further manifeſt to us, that this laſt day is in us; the comming of this day of Jeſus; and the appearance of this Star in us, is the laſt day of the whore in us: no ſooner doth Chriſt appear, but downe falls the Kingdome of the ſerpent, our fleſhly wiſdome; and therefore if thou wouldſt know how this Antichriſt ſhall be deſtroyed, the Apoſtle tells us, 2 *Theſ.* 2, 8. *That the Lord ſhal conſume him with the breath of his mouth, and the brightneſſe of his comming*; This bright

comming of Christ in us, shall dispell that darkness,& discover that fogge that with-holdeth or hinders the revelation of the whore; Christ will then put aside this veile which is before this varlets face, namely, all her specious pretences, and shewes of glory. Christ is that mountaine spoken of in the 25. *Isa. In whom God shall destroy the veile of the covering that is cast over all people*: but this must be fulfilled, when this mountaine Christ Jesus, shall be established upon the top of the mountaines in our soules; or when Christ by his owne power hath seated himself in us, above every high thought, and vaine imagination; when the child Jesus is given to us, and hath gotten the government upon his shoulders; this is the time of the whores demolition in us; I say it is the worke of Christ by his comming in a Saint, to discover the Whore to him, to take away that veil of flesh, and those mists of obsurity, which this harlot hath interposed between her selfe and the soul: when the day dawnes, the darknesse vanisheth away; even so, when this day, Christ Jesus dawnes in thy heart: when day breaks, as I may so say, in thy soul, then begins the darknesse in thy heart to flee away; and now thou commest to be one of the Children of the day. In a word, now thou canst see, discerne, and distinguish, and before thou could'st

not: alas ſirs! a poore ſoul that walks in darkneſſe, and ſees by no other light but by the blaze of ſelfe, and by the ſparks of his own fire; he may be compared to a man that ſees by candle light, who cannot diſcerne one colour from another: even ſo it is with all naturall men, they are not able to ſee whats good from evill, or whats light from darkneſſe: O the palpable blindneſſe of all poore creatures, in whom this day, Chriſt does not appeare! this, it is to have eyes and ſee not, eares and heare not.

This ſad obſcurity of a man that walkes not in the light, may fitly be compared to that darkneſſe which might be felt; the ſoul feeles many times, what his blindneſſe is, how it deprives him of the beatificall viſion of God; brings him to wander from the way, Chriſt Jeſus cauſes him many times to ſtumble at that ſtumbling ſtone; and all this is becauſe the day is not dawned as yet: but now, when the Sun of righteouſneſſe ariſes in the Soul, why then, here comes light to them that ſit in darkneſſe and in the ſhadow of death, and now this light guides the ſoul into the way of peace: It is ſaid of new Jeruſalem, *Revel.* 21. *That it needed not the light of the Sun, or of the Moone, for the glory of God did lighten it, and the Lamb was the light thereof*; all which in me is thus much, when God comes

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to create a new Heaven and a new earth in a Christian, when he comes by the power of that regenerating spirit, to make his Jerusalem a new Jerusalem; in this new estate, he will give her new light to walke by, so that now the Saints shall have no need of the old Sun, or the old Moone; no need of the old light of reason and nature, but her's new light brought forth now in the soul; the new light is Christ, or the Lamb, who by the radiant beames of his splendor, fills the soul with the glory of the Father, and destroyes, or distinguishes all other inferiour lights in the soul. We live in a generation, wherein both Presse, and Pulpit, doth cry down new lights; and truely I cannot much blame them that so doe, because as yet they walke in the light of the old Sun and Moone, and are to be comprehended, under the notion of old Jerusalem; but tell me now? when the Spirit of Glory hath darkned this Sun, and turned this Moone into blood; quite confounded & brought to nothing, the highest sphere of this naturall excellency in them, when this old Jerusalem comes to bee made new? then you shall heare a new voyce, crying up the new light of God manifested in them; O Christian; I tell thee thou art a thrice happy man, whom the Lord hath made the Lamb a light unto thee; this Lamb light, is an innocent

cent light, a righteous light, a pure light, a discovering light; it is this light that discovers the hidden and obscure whore, unto thee; it is the light of Christ that uncovers, and strips the whore starke naked before thee, of all her glory and excellency; so that now thou beholdest her out of her purple and scarlet colour, even in her very nakednesse and shame: And thus you see how Christ in his day, in a Christian, does first of all discover the whore to him.

But Secondly, in this last day or Sun rising of Christ in a Christian, it is the worke of Christ to destroy, as well as to discover this whore in us, as it is the property of light to destroy darknesse; so it is the property of Christ to destroy antichrist in the day of his appearance: it will be the worke of Christ by his comming in thee, to roote out that spirit of antichrist, head and tayle, root and branch; insomuch that there shall not be left one hoof of the beast in thee: when *John* saw the Angell come downe from heaven endued with great power, *Revel.* 18. 1. *Who inlightned the earth with his glory, immediatly he heard this voyce, Babylon is fallen, is fallen, and is become the habitation of divels, the hould of every foule spirit, and a cage of every uncleane and hatefull bird*; all which teacheth me thus much, that when that Angell of the ever-

lasting covenant Christ Jesus, is by the Father sent down into the hearts of his Saints, who comes by the power of his Spirit, and enlightens the earth or earthly man with his glory: when the earth is filled with the knowledge of the Lord; when the glory of this Sun comes to enlighten and beautifie our earthy hearts; then is the time of Babylons downfall; now is the season of the whores destruction; now is the Saints time of *Halelujah*; now rejoyce over her thou Heaven, and all the holy Apostles and Prophets, for God hath avenged you on her: *vers.* 20. The Prophet *Malachy* tells us, *chap.* 4. *That the day comes that shall burne as an Oven*; this day is Christ Jesus, who indeed shall so baptize us with the holy Ghost, and Fire, as that he shall consume and burne up, waste, and destroy all the appearances of the Whore, the wisdome of the flesh, and therefore the same prophet tells us, *Chap.* 3. 34. *That he shall sit as a Refiners fire, and as Fullers Soape, and he shall purifie the Sons of Levi, that they may offer to the Lord, an offering in righteousnesse*; this day must burne in us; this Jesus must be a refiners fire to us, before we shal see the downefall of mysticall Babylon: the worke that Christ hath to doe in us, is to destroy mortallity, and to cloath us with immortality, to destroy this corruption, and to cloath us with the incorruptible righteousnesse of himselfe. After

After the downfall of the whore, *Revel.* 19. *John* tells us, *verſ.* 8. *That there was granted to the Lambs wife, that ſhe ſhould be arrayed in fine linnen, cleare and white, &c.* In which I obſerve, firſt, the love of Chriſt to the Soul; Chriſt did firſt of all by his blood and paſſion, purchaſe the Soul to himſelfe, to the end that ſhe ſhould be a conſtant Spouſe unto him; but ſhe hath adulterized from her husband; committed harlotry from her firſt lover; and hath taken part with antichriſt againſt him: upon which adultery, the jealouſie of the Lord ariſes in himſelfe, and as jealouſie is ſaid to be the rage of a man, ſo the Lord (as I may ſay) in the rage of this jealouſie, comes, and deſtroyes this antichriſt, kils ſin in the Chriſtian; ſheaths the ſword of the ſpirit in the bowels of this ſpiritual antichriſt; breakes the head of this ſerpent in us: but yet notwithſtanding, entertaines this adulterized creature into his love and favour; does yet once more eſpouſe her to himſelfe, by a freſh act and manifeſtation of love and favour: you may ſee an embleme of this love in *Hoſ.* 3.1 where God commands the Prophet to go with a meſſage of love, to the woman that had played the harlot with him; *Goe, yet love a woman beloved of her friend, yet an adultreſſe: though ſhe an adultreſſe, yet I am her friend; though ſhe an harlot, yet I ſend love greetings towards her: though ſhe hath been*

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unconſtant towards me, yet I will owne her to be my wife, my Spouſe, my beloved; and therefore the text ſaies, that it was granted to the Lambs wife, that ſhee ſhould bee arrayed in linnen, clean & white: which likewiſe dictates to me,

2. In the Second place, the purity that this *day of burning*, Chriſt Jeſus in Spirit, works in the heart of his People; he doth not only take from it the *garment ſpotted with the fleſh*, but likewiſe, Cloathes it with the *ſhinning Robe of righteouſneſſe*; he doth not only empty a Soul of its owne corruption; but likewiſe fills it with his glory: beautifies it with his own adornings: O Faire, beautifull, amiable creature! whoſe beauty and excellency conſiſts in Chriſt that divine centre of brightneſſe and glory: this will ſend a Saint to the depth of admiration; behold! *what manner of love hath the Father beſtowed upon us, that we ſhould be called the Sons of God?* that God ſhould thus by the power of the Spirit, conſume all this droſs and coruption in us; and bring us by that divine light to ſee our *union with the Father, in the Son*; and to ſee the glory of our *Adoption* in *Jeſus*; and to beHold our ſelves in the fleſh of our *elder Brother*, at the *Right-hand of the Father*? this is mercy *paſt* diſcerning, and worth admiration!

Thus will God in the power of his Spirit, Judge this *ſpirituall Whore* in us; and eaſe us of the

the vaſſallage, and ſervitude we were in to our owne ſelves: thus ſhall the *brats of this ſpirituall Babylon*, the wiſdome of the fleſh, be deſtroyed by that happy man, *Chriſt Jeſus*.

God ſaith, *Iſa.* 17. 12. concerning this deſtruction of Babylon, *That hee will make a man more precious then fine Gold, or the Golden wedge of Opher*; this man is Chriſt, who *in the day of his power*, and in the confounding of this Spirituall Babell in us, ſhall be made unto us, more precious then the higheſt creature excellency: never till now, will the Saints come to value and to prize Chriſt, till they ſee what he doth in them.

Now, *how beautifull upon the mountains, are the feete of them that bring glad tidings of good things; that publiſheth Salvation; that ſaith unto Zion, thy God raineth?* Thy Meſſenger upon the Mountaines, is Chriſt Jeſus; who comes *Leaping over the mountaines, and skiping over the hils* of difficulty; that lies in the way, and appeares in glory to his *Spouſe* or beloved Chriſtian, and declares the meſſage of glad tidings to him; Namely, *That his warfare is accompliſhed, that his iniquity is pardoned*; the battell between *Gog* and *Magog* and the *Lamb* is finiſhed; and the *Lamb* or innocent *Spirit*, hath over-come all by his power and ſtrength; and now likewiſe he declares to *Zion* or the ſoul of a *Saint*, *that his God raineth*;

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now is come the Kingdome of our God, & the power of his Christ; therfore Halelujah; for Babylon is fallen, the Whore is destroyed; *God hath now put into the hearts of the Kings of the Earth* (or powers of earthly man) *to hate the whore, and reward her as she hath rewarded them*; and therefore again, *Halelujah, for the Lord God omnipotent raigneth, and the Kingdomes of the whore are become the Kingdomes of the Lord and of his Christ.*

All that remaines behind therefore, is but one word of application, which shall be but only my exhortation to al poor souls that are groaning under this burdensome task and *Ægyptian bondage* of the Whore: doubtlesse their are many to whom these my poor endeavours may offer themselves; whose portion it is to groane under this spirituall vassallage, to labour under this *bodyof death.*

Oh Christian! whatever thy condtiion bee, cast not away thy confidence; but waite upon the Lord, and thou shalt *renew thy strength*; expect the returne, or *Second coming of Christ* in thee; pray dayly, that Christs *Kingdome* may come in thee; that the Lord would establish his own Throne in thy heart; expect the comming of the *Messenger of the Covenant* into his *Temple*, or thy heart; even the Lord Christ; whom thou *seekest*:

Oh! Labour to see that Christ is approaching

ing neare thee, though the *cloudes* of ſinne and wickedneſſe hinder the ſight of him; know alſo, that this *ſpirituall Sonne*, Chriſt Jeſus will breake away the clouds; will diſpell the miſts of iniquity in thee; and will *breake out* upon thee, in his full warmth and ſplendor; and will bring thee to walke in the light of his glory.

It was ſaid of *Abraham*, that hee *ſaw the day of Chriſt, and was glad*; how gladly then ſhould the Saints expect, and *ſpiritually* ſee this day to bee at hand in them; In which they ſhall be freed from that burthen which they now undergoe? Shall I tell thee yet farther, for thy comfort *O* Chriſtian! this *Jeſus* that comes, *will come, and will not tarry:* The Lord ſees thee in thy poore weake condition; he takes notice of thoſe many foiles that thy wicked heart gives thee; hee heares thy ſighings, cryes, and groanes; hee yearns after thee; he makes haſte to come unto thee ſo quickly, as may conduce to the advancement of his glory, and thy Souls further peace and comfort.

Thus in brief, I have diſcovered to you, in ſome meaſure, *the Myſterie of iniquity* which workes in all of us; the *great Whore*; *the ſpirituall Babylon, with her Riſe, and her Down-fall.*

In which poore Treatiſe, I deſire that thoſe to whom it ſhall come, would thus underſtand

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me; that I doe not in any wise seeke hereby to set up my owne opinion, as *Antichrist*, above others; but doe only declare what I conceive from good Reason, to bee the manifesttative minde of God unto me: And in all my Mysticall applying of any Scriptures; I would not be thought hereby to endeavour the overture of the *History*; but only so much of the History, as I see verified in me, in the *Mysterie*: I have presumed in my present light, to declare to all men: what is of God, in my weake endeavours, I desire him to make knowne; by the declarative power of his *spirit*: what is of self, I desire to have a heart to disclaime it, when the Lord shall manifest it unto me; and so I commit my Labour to him, from whence only, I expect a reward: desiring nothing from any man, but a favourable construction of that which I have declared to all men, in the bowels of love and affection.

For my own part, I am one that waiteth for the Kingdome and power of Christ, to bee manifested in me: I desire to see farther the glorious dawnings of *Jesus*, and risings of his glory in mee; and *looking for, and hasting to the comming of the day of Jesus*; in which, *all old things shall passe away, and all things shall become new* and that which I conceive in this condition is the best course for my selfe to take, I shall likewise

likewiſe faſten the ſame advice upon all others.

Who is amongſt you that feareth the Lord, that obeyeth the voyce of his Servant, that walketh in darkeneſſe, and ſeeth no light, let him truſt in the name of the Lord, and ſtay himſelfe upon his God.

Decemb. 12. 1647.

Joſ. Salmon.

FINIS.